

REINCARNATION

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ENLIGHTENED SELF-INTEREST

Machiavelli counselled the management of state affairs after such fashion that, regardless of morals and misery, the outcome should redound, with the certainty of loaded dice, to the advantage of his Prince.

An immeasurable forward step is the policy of "enlightened self-interest" that is insidiously advanced by American statesmen as offering the touchstone of political craftsmanship.

But—is The Truth practical? May we not go infinitely further, yet no further than every man may go, and find that that selfishness which is altruism is the great and wise fact which ought to give us footing every day? The knowledge of the Law of Karma and of the recurrence of the embodying of nations makes this plain.

America can not afford to win trade, while her European neighbors are in sore trouble, by

means other than the most fair and just. The enlightenment of her self-interest must have no place for gloating and for piggish crowding at the sources of human wealth. No petty scrambling and chaffering should attend her search for new markets. The central question should be: Where are those outlets for our goods that are normal to the world's requirements?

The large question of the world's economics ought to be considered in a spirit of helpfulness for the world. Then the work will be done free of that force which engenders bitterness and enforces an unhappy return.

W. V-H.

Will mankind ever be seriously astonished or actively grateful for anything, however wonderful, which Heaven and Science, between them, do for our thoughtless race. If medical research should announce the disappearance of all zymotic diseases by some universal germicide, people would live out their healthy century without much surprise, and with no thanks at all; and the insurance offices would simply advertise a change in their rates. If philosophy, properly pursued, should demonstrate that death is a word without meaning for the real life of a man, a large majority would only find in the revelation a good excuse for fresh frivolities.

Edwin Arnold.

Each is not for its own sake,
I say the whole earth and all the stars in the sky
are for religion's sake.

I say no man has yet been half devout enough,
None has ever yet adored or worship'd half enough,
None has begun to think how divine he himself is,
and how certain the future is.

Walt Whitman.

THE SURVIVAL OF THE BEST

The great law of evolution proves itself in a thousand ways to the man of vision whose mind has been swept reasonably clear of prejudice, and who can recognize that certain opinions of his have never been consciously formed, but have been grafted insensibly on the tree of his plastic mind, and, therefore, may or may not be true. This man, instead of clinging obstinately to his accidental opinions will examine them on their merits. He will, if necessary, be able to lay them on one side. He will be able to put in their places beliefs which now begin to dawn upon him as the real truth. To put it in another way, the windows of his mind and soul having been cleansed from the accumulated dust of prejudice, the sunshine of truth will begin to filter freely through. Take Darwin's theory of evolution in the material world. It was not a discovery, but a rediscovery, and the rediscovery was only partial.

His theory of the "survival of the fittest" is largely interpreted to mean that the strongest, the most selfish, the most unscrupulous thing in nature will survive, while the weak, timid and physically inefficient will be eliminated. This theory may appear to be true on the surface; and it is in accordance with facts, when thus viewed, but it cannot be true in its essence, because it is opposed to ethics and to the law of love.

We have this interpretation in Tennyson's "ape and tiger" in man; in his "nature red in tooth and claw," Fortunately, material science has been

crowded to its limits. It can weigh a gas, but it can not weigh in a physical balance the soul of things. And it is beginning to recognize that there is a soul of things which eludes it like a phantom, but which it senses there; which it knows must be there in some form or other, but which it cannot capture and formulate. Tyndall, I think, it was who said science had nothing to do with anything that could not be apprehended of the five senses, but true science is as subject to the law of evolution as is the animal kingdom, and science has advanced far since Tyndall's time. Were it not so it would have failed to justify itself; and I think I am right when I say that to-day there are many true scientists who are not bound by the tradition that matter is king, and that the brain secretes thought as the liver secretes bile. At least one great scientist (Lodge) has stepped boldly beyond the old limitations and declared that the continued existence of man (minus the physical body) after so-called death, is scientifically proved. Assuming that he is right it would not be difficult to make a strong argument in favor of reincarnation, for if man exists for a while after "death" in a form so little removed from the physical that the living and the dead can communicate, untold possibilities may be made to radiate, as it were, from that single fact. Our space is so circumscribed that it must suffice to add that the believer in reincarnation and karma finds no inconsiderable support in the discoveries and enforced admissions of material science. It will probably not be long before advanced science discovers that there is an evo-

lution in the mental and spiritual worlds, as well as in the world of material things.

Not the law of the survival of the fittest, the law of the strongest, most selfish and unscrupulous, but the law of the survival of the best, is the true law. To put it another way, the law of "self sacrifice" is at the bottom of permanent survival. Huxley, honest thinker, true scientist, and clean man, belonged to the highest type of scientist. He was denounced as an agnostic, because when he did not know, he honestly said, "I don't know." To the question, "Is there a God?" his answer was "There may be but I do not know. It is not proved." But the same man said that there was not a human virtue the rudiments of which could not be found in the brute. I am writing from memory, but it is Huxley, I think, who points out how the domestic hen is a real heroine. She sacrifices herself for the continuity of the race. While the strong old rooster is strutting about the barnyard in the glory of strength and mastery, the patient, undistinguished hen is sitting half-starved for weeks so that a brood of chicks may be produced and the race preserved. The weak and self-sacrificing hen, and not the strong, proud, vociferous, assertive rooster is the true preserver of the race. She is not the strongest, the most selfish, the "fittest" according to Darwin. She is the weaker physically, but morally she is the "best," and why is she the best? Because she is self-sacrificing. And in the last analysis, is not the continuation of the human race traceable more to the self-sacrifice of the woman, than to the superior strength of the man?

The animals prey upon each other for food. Can that be anything but cruelty? Why certainly it can. All animals, all life, must die. It is said that animals killed by other animals die a painless death, hypnotized as it were, so that they do not suffer; and the cruelty of a lion killing a kid for food is not comparable for a moment to the cruelty of man when he kills for "sport," for the pure love of animal murder, and leaves maimed birds and beasts to linger on in torture, for there is no hypnotic balm for the half-killed.

The strong savage who slays his fellow-man without compunction, and with success, and thus survives, is looked upon as a proof of the survival of the fittest. If you look below the surface you will find that this savage is the "fittest" because he is the "best," the most self-sacrificing. Take him at his lowest stage of existence—roosting with his wife and family in the trees to escape the wild beast that is stronger than he, or his strong and cunning human adversary. There is only so much food in the forest, and it is the office of that male savage to risk his life daily against both beast and man. Does he do it for the gratification of the worst in him? I think not. It is the most self-sacrificing savage, the one who most cheerfully risks his life for his gibbering woman and their children, who develops the highest qualities of his race, and in so doing manages to survive.

Take the vegetable kingdom in its wild state. Weed and flower, poison plant and berry, are struggling for life together. Does the surviving plant survive because it is selfish? It does not. It survives because it struggles on until it has

borne seed for the continuation of its race; and when the seed is ripe it dies. The plant does not do this self-consciously, but it does it consciously in some way, or it would not do it at all.

The law of self-sacrifice is the great ethical law which stands behind the law of material evolution, and makes it its servant. Look through the whole realm of nature, and beneath apparent ruth and cruelty it will be seen that the preservation of life in all its forms is due not to selfishness asserted for self's sake, but to the spirit of self-sacrifice which impels all life to direct its energy to the continuation of life, so that, as it were, having fulfilled the law of self-sacrifice, it shall be reincarnated, and live again.

Self-sacrifice, with the survival of the "best" as its natural corollary, is the true law of nature. Nature may seem "red in tooth and claw," but it is the song and not the dirge of life that she sings. Happiness is the natural state of all life. The bird, the beast, the fish, the tree, the flower, are happy while they last, and whether they die by violence or not, they have lived in the main a life of joy. Self-sacrifice, love and joy are, after all, the permanent things which secure the continuity of life. Evil is but the "dark shadow of good", and, through the great law of evolution, in the far future, perfection shall be attained, and with it the "salvation" of the world will be achieved. "It is finished" will be not a moan of anguish but a shout of triumphant joy.

John Hawkes.

THE PURPOSE OF A LIFE ON EARTH

In a true universe every single part has its necessary function to perform, and every event has its meaning in the history of the growth and development of the universe. What happens to each individual life has not only a meaning for itself alone but for other individuals as well and even for the One Life which is the sum of all the separate lives and more beyond. If this were not true then the word 'universe' would have been badly chosen.

For a man to live most truly is for him to live for the Great Whole, to learn the laws of nature and of his own self in order that he may use this knowledge wisely in properly subordinating his life and activities to the Supreme Will. This does not mean that he would neglect his own interests: for to be of value to the universe he must have at least some of the things which the men of the world hold in high esteem, such as health, wealth and social position. But it does mean that he is to regard himself merely as a small part of the Great Whole, and to work not for himself alone, as an ultimate end in life, but to work for himself in order that he may be of greater usefulness in the life of the world.

There are many degrees of realisation of men of their true life as being closely related to the life of the universe. As a matter of fact it is true that the life of every creature has its rightful and necessary part in the economy of the world and the Life of the World-Spirit. It is true whether the lesser being recognizes it or not. But the degree of usefulness or trueness of the

life of the man depends very much on the degree of his realisation of this truth. As long as man merely grows, lives and dies, he does not hold an important place in the economy of the world and his life is not of much value to the One Life. But in proportion as the individual learns to know that there are higher aims in life than to improve his own personal well-being and as he works consciously for a greater good, his life on earth becomes more useful and valuable and of greater meaning in the evolution of the world.

Most men recognise the value of a life of true unselfishness and the beauty of selfless service for humanity, but are not ready to act on this idea and put it into practice in their own lives. The reason for this is that the old habits of thought and feeling are still alive and strong within their personalities and the later recognition has not yet been so fully made a part of the man's very being that the corresponding necessary modifications have been effected in the older habits of the man. The whole work of man's evolution depends very much on the way in which he is able to make his latest views of life dominant over his accumulated stock of thoughts and modes of feeling which belong to a conservative past, now ready to be left rapidly behind. It is so easy to be conservative and follow the time-honored customs of former generations and one's own former incarnations. Surely we owe a debt of gratitude to the radical spirits who force us out of our inertia, even though their views may often be quite erroneous.

When a man can once fully grasp the idea of reincarnation and make it his very own, he will

not only be able to make his present life on earth one of great usefulness and value to the world, but he will be enabled to make it mean much for his own larger evolution throughout his series of lives. He will no longer strive madly for the attainment of his personal ambitions but will pursue the serener and straighter path of steady development of his as yet untried powers of consciousness and will. In this way he builds on the rock of his own permanent self and not on the ever-shifting sands of his limited and inconstant personality.

The purpose of life on earth is two-fold, but the two aspects gradually merge into one as the man approaches his perfection as a human being. One purpose is to live in the truest possible relation to the evolution of the other living beings, which share with him the privilege of gaining earth experience; the other is to live such a life as will best serve the evolution of the ego himself. The two purposes may seem to be conflicting at times, but are only apparently so; as the man grows in wisdom and power he sees more and more of the unity which pervades all life and then the two will gradually be merged into one single purpose, and this again will grow and become more and more like the Great Purpose which brought the universe into being and works silently but steadily towards making perfect all of its separate parts.

C. S.

A LITTLE KNOWLEDGE OF KARMA

Few things, perhaps, are so dangerous as a little knowledge of the law of karma. And unhappily many of us have stopped at the point of a little knowledge. We need to remember how karma is made up, and judge it by what we know, and not by what we fancy. People often talk of karma as though it were a kind of great lump which is flung down on a man's head at birth, against which he can do nothing. Sometimes this occurs, but in the vast majority of cases the karma that you are making every day is modifying all the results of the karma of the past. It is a continuing creation, and not something lying in wait for us; it is not a sword hanging over us that may drop on us at any moment by every thought, every desire, every action. One way of appreciating this practically is to *remember the karmic laws: thought makes character; desire, opportunity; activity, environment.* Look back over any one day and you will find your thoughts very mixed, some useful, some mischievous; and if you had to strike the balance, the resultant of the intermingling of all those thoughts in the karmic stream might be very difficult to determine. So with desires: part of the day you are desiring nobly, part of it badly; sometimes wisely, sometimes stupidly. The resultant of your day's desires also it is not easy to see, but it will certainly be very mixed. So with your actions: some hasty words, some kind, some gentle, some harsh; very mixed once more. The study of one day will prove to you that you are creating a very

mixed karma, and that it is hard to say whether the outcome is for good or for evil. Apply that to your past lives, and you will get rid of the notion of an enormous stream that is sweeping you away.

That stream is made up of thousands and thousands of different currents, and they play themselves off one against the other. With very many of the decisions that you take and the actions that follow on the decisions, the scales of karma are balanced. A real understanding of karma is a stimulus to exertion. At any moment you may change the issues of destinies and may weigh down one scale or another of your fate. Karma is always in the making. Whatever the condition, make the best of it for the moment, and if the scale against you be too heavy, never mind, you have done your best, and that will have gone into the other scale and made them more equal for the whole of your future. Exertion is always wise. No matter if it seems hopeless, you have diminished the weight against you. Every effort has its full result, and the wiser you are the better you can think and desire and act. If you think of karma thus, it will never paralyse you, but always inspire you. "But," you say, "there are some things, after all, in which my fate is too strong for me." You can sometimes trick destiny, when you cannot meet it face to face. When sailing against contrary winds, the sailor cannot change the wind, but he can change the set of the sails. The direction of the ship depends on the relation of the sails to the wind, and, by careful tacking, you can very nearly sail against a contrary wind, and by a little extra labour

reach your port. That is a parable about karma. If you cannot change your fate, change yourself, and meet it at a different angle, and you will go gliding away successfully where failure seemed inevitable. "Skill in action is yoga," and that is one way in which the wise man rules his stars instead of being ruled by them. The things that are really inevitable, and in which you cannot change your attitude—*endure*. They are very few. When there is some destiny so mighty that you can only bow down before it and yield, even then learn from it, and out of that destiny you will gather a flower of wisdom that perhaps a happier fate might not have enabled you to pluck. And so in every way we find that we can meet and conquer, and even from defeat may pluck the flower of victory.

Annie Besant, in "The Theosophist."

It is simply our ignorance and blindness that give the appearance of strangeness and unintelligibility to our work. If we come to view things in their true light and in their full and deeper significations all will appear perfectly just and fair, and the most perfect expression of the highest reason.

That there is in the order of manifested existence not a whit more pain and misery than is absolutely necessary for the ends of the highest evolution, follows directly from the law of Justice and Compassion—the law of Karma and the moral government of the Universe. That each act of self-sacrifice on the part of evolving human monads strengthens the hands of the Masters and brings reinforcement, as it were, to the Powers of Goodness, will also be made plain ere we are things of the past—at least to a great many of the present race.

From "The Doctrine of the Heart."

THE PROBLEM OF TURKEY IN EUROPE

For students of karma and reincarnation in their larger aspects, involving masses of men, it is especially interesting at this time to watch the fortunes of the Turkish nation in Europe. The question of what should be done with Turkey is fairly complicated, and it is very important that the proper solution should be found and applied, if possible. For a number of centuries Europe has had the Turkish problem on her hands, and it has been a very difficult one. No wonder that it has largely been tampered with in ineffective ways, and still remains to be solved in the main.

The problem is essentially this: The nations of Europe have, on the whole, made very great progress in civilisation and cultural development since the time of the Dark Ages of about 900 to 1400 A. D. Many of the European nations, as France, England, Germany and Italy, have made such great advances that they are to-day the leading nations of the civilisation of the world. But Turkey has not shared in this progress; she has remained a backward country, tolerating, if not abetting, many excesses and outrages which should have been done away with in Europe long ago, just as slavery has been abolished almost throughout the entire world.

Why has Turkey held on so long to obsolete ideas and practices? It is by no means the fault of their religion, which has always exerted a wholesome and uplifting and civilising influence on the nations which have become followers of the Prophet Mohammed, and has very decidedly raised the standards of morality and civilisation

for many hundreds of millions of people since their great teacher lived and taught. The reason for Turkish stagnation and degeneracy lies in the absolute despotism of their hereditary rulers and the unfortunate jealousies and intrigues of the European powers in regard to Turkey, and which have resulted in a practical deadlock for a long time. The position of the Turk has been always a cramping and binding one: he has had no fair chance or opportunity to express himself fully in those ways which would lead to progress and civilisation. On the contrary, the only outlet for his pent-up energies has been along military lines, and excesses have frequently resulted. And so he has won the name of the "Terrible Turk."

To-day the Turks as a people occupy a unique position among their Mohammedan sister nations. They are the only Mohammedan people that has maintained its independent national existence. Only two other Moslem nations retain their native rulers: Persia and Afghanistan. But Persia is virtually no longer a self-governing nation and it seems to be only a question of time when other countries will take charge of the government, which is only a name. And Afghanistan is a small state, more protected by its unimportance than by its own national strength and vigor.

The natural result is that the Turkish nation is the only one which remains as the political center of Mohammedanism. If Turkey in Europe should be denationalised, it would not only be a crushing blow to the culture and progressive aspirations of the Turks, but it would mean a great depression for the Moslem people generally, one which it might be difficult to overcome.

There was a time when Moslem power threatened the integrity of the Christian nations of Europe. But the conquering hand of the Saracens was stayed, and Europe grew up in strength until now it is the Moslem nations which are seriously threatened in their very existence. It seems as if national karma had brought about the reactions which have placed the Turks at the mercy of Europe. Will the Christian nations of Europe take the opportunity of revenge which is now offered to them, or will they be generous and forgiving and thereby help to break the karmic bonds of hatred and distrust which have so long existed between the followers of the Cross and the followers of the Crescent?

It should not be forgotten that Europe to-day owes a large debt to Mohammedanism. When European Christendom was passing through the centuries of the Dark Ages, when learning, art and science and philosophy were almost undone and lost in Europe, it was then that the culture and learning of the Moslems of Arabia, India, Spain, North Africa and Asia Minor were at their highest and most brilliant period. The Moslems had not only the great scholars and the literary geniuses who preserved the treasures of the Grecian and Egyptian learning of the past, but they had the colleges and universities where were trained many of the highest minds of Mediæval Europe. It was the Moslems who were the culture-bearers and the custodians of science and learning then, and from them the Europe of a later time received the material which made the Renaissance of classic art and learning possible.

Let us suppose that the Allied Powers succeed

in forcing their way through the Dardanelles and in taking Constantinople, so that Turkey in Europe and to a large extent also Turkey in Asia would be at their disposal. There would then be two courses open for the Allies: one in which Turkey would be deprived of political power in Europe, and perhaps forced to remove the seat of Turkish government over into Asia Minor, if not entirely divested of national authority; the other one in which Turkey would be allowed to remain in existence as a nation under suitable restrictions which would allow free expression for the Turkish longing for a better and more progressive government and expansion of national idealism. Which of these two courses would be the wiser and the better one?

This question should be decided from the largest possible standpoint, that of the welfare of the whole world, not only that of the interests which may seem to be most desirable for the Allies. Let us consider the two alternatives and their inevitable results. If Turkey is deprived of power in Europe it will mean a most severe setting back of Moslem civilisation. Mohammedans would lose that political center of the Islamic world, and the opportunity of dealing with political life in a responsible way. But, what is perhaps of even greater importance: the physical link between Asia and Europe through Turkey would be broken. The great Turkish nation would be practically cut off from the cultural and civilising influences of Europe. *And the debt of Europe to Islam would remain unpaid.*

But if Turkey is allowed to retain her national life, then very different things will happen. The

Turks, now thoroughly awakened by two great wars, will find expression for their long-repressed spiritual energies. They will reform their government and institutions and methods more nearly in agreement with those of Europe, and in a comparatively short time a new Turkey will come into being. Through it the culture of Europe will then be able to flow, so that it may reach the Mohammedans of Western Asia, the land where once great empires and mighty peoples flourished, but which to-day lies almost as a barren desert. What may not come to the world in spiritual, intellectual and material growth when these ancient countries are once more brought to life again, with the added learning won by modern science of the West, joined to the beautiful Old-World spirituality of the East! And may it not be also possible that the grand old Hebrew race may regain its long-lost national life in its traditional Palestinian home?

C. S.

This is indeed one of the most un-Christian traits of Mohammedans—that they have no prejudice against people because of their religion. They frequently attend other places of worship, and have friendly intercourse with other believers than their own, and profound respect for all religions. In fact they give to all what they demand for themselves: absolute liberty of religious opinion and freedom in worship. There is no rivalry between them and other believers, because there is no competition—they being perfectly convinced of the absolute superiority of their religion, with which they are perfectly content. To judge by the examples they see of Christian conduct—or rather misconduct—it would not be surprising nor, perhaps, blameworthy if they entertained some prejudice against the Christian faith as they too often find it practised.

From "Through the Lands of Islam."

THE OVERSHADOWING PLAN

The social worker usually finds himself enlisted in a sort of a Red Cross service, necessary and useful, but at the same time tentative and palliative and of small consequence in comparison with the silencing of cannon and the stacking of guns of the contending hosts.

But though the brain and skilled hand of the surgeon be absent and even the knowledge of the trained nurse sometimes lacking, altruism will ever continue to make bandages and to apply them more or less clumsily, until the rattle and roar of musketry cease and *all men learn to live as brothers*.

Where may altruism look for support, for courage to act and strength to endure? Must it not be in the seeking and finding of *the great road or way*, the "Tau," as the Chinese call it? Is it not essential to realize some thing of the great overshadowing plan of evolution? Can all experience be long endured, unless one also hears the divine strain of beneficent purpose and eternal justice which harmonize all?

In order that spirit may evolve, that it may become ever finer and more exquisite, it is joined to matter. There it must struggle through countless æons with many titanic forces. It is because of and through this stupendous struggle that our God Himself evolves. *For what purpose is time, if it be not for progress? For what reason is existence, if it involves not growth?*

In man we have the ego which through intellect has finally linked the over-brooding spirit to matter and thus individualized is painfully

striving in the long, slow upward climb to meet the source from which he sprang. How can we wonder if the soul fails and fails again to reach the shining goal!

Ancient Wisdom teaches that we need not be troubled because of this—that the ego must of necessity gain evolution by passing through countless bodies with many personalities; that the ego is being constantly drawn back to earth because of desires and attachments formed in other incarnations, but that the long path eventually leads to perfect freedom and absolute bliss, in spite of apparent deviousness; that there is no injustice which does not become justice. Past lives and past experiences may work themselves out in the present. The present must pay its debts to the future. Every soul returns to just that body, that personality, that heritage, that environment which corresponds to the point in his evolution from which he can hope to make progress. If there is a life so burdened that one seems able only to stand still in order to gather strength to endure, this too is progress, because a load of karmic debt is being discharged.

It is Robert Browning who writes:

“I could say, ‘Thus much is clear,
Doubt annulled thus much; I know
All is effect of cause;

As it would has willed and done
Power; and my mind’s applause
Goes, passing laws each one,
To Omnipotence, lord of laws.

Thus life is—to wake, not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the heaven's height, far and steep,

Where, amid what strifes and storms
May wait the adventurous quest,
Power is Love—transports, transforms
Who aspired from worst to best
Sought the soul's world, spurned the worms,

I have faith such end shall be;
From the first, Power was—I knew.
Life has made clear to me
That strive but for a closer view
Love were as plain to see.

When see? when there dawns a day
If not on the homely earth,
Then yonder, worlds away
Where the strange and new have birth,
And Power comes full in play.

Bergson says: "There is no past, no present, no future—only a continuous flowing on of events, each running into and becoming one with the next."

The great Logos of our universe—He of whom all is but a part, is the only true existence, the only one able to fathom or measure the idea which we clothe in the word "time." To Him all things and all events must appear as one and all evolution can be naught else than His evolution. In the words of Mrs. Besant: "For worlds pass away and round succeeds round and

chain follows chain, but the Eternal Spirit who now clothes Himself in human bodies, He, He alone remains and He endureth for ever."

Altruism may have its share in the work of evolution. *For while the only real progress for humanity is that which takes place within the soul of man* and no outer condition can avail in itself, every effort for the betterment of mankind which springs from an unselfish motive, every kindly impulse towards one's fellow-beings, every honest effort in the direction of brotherhood must result in progress and hasten the day of victory. It is in the quiet beauty of a soul's life with the divine, through the eternal yearning for the good, the beautiful, the true, that one may hope to become an effective instrument for social service. Through this mystic, harmonious relationship of potency, altruism receives her crown.

In such a conclusion there is no room for dissension as to creeds or faiths, no call to battle in order that one dogma may be substituted for another, no necessity for an uprooting or transplanting into an alien soil; certainly no place for the assumption that truth in its entirety has as yet been revealed.

The duty of altruism lies rather in the tearing of the veils, in the revealing of pristine truth, in the recognition of the fact that there are many phases of truth; and that one or more of these has been bestowed whenever man has been able to approach those mountain tops of light, whence come the things of the spirit.

The Logos, the Word, manifested in His revealings because of manifold need, bestows His

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richest garment upon him to whom He can give that fulness of truth as revealed in an understanding and appreciation of *all* that He has said to man. But each may be clothed in great beauty, if he but chooses to wear the garment of that phase of truth, selected for, and thus particularly adapted to, his day and race. It is for such a one to preserve his garment in all its original purity, that its gleaming folds become not tarnished, nor its pure metal defiled by base alloy.

And with the great Indian poet each may sing:

“We are all kings in the kingdom of our King.

Were it not so, how could we hope in our heart to meet Him!

We do what we like, yet we do what He likes;
We are not bound with the chain of fear at the feet of a slave-owning king.

Were it not so, how could we hope in our heart to meet Him!

Our King honors each one of us, thus honors His own very self.

No littleness can keep us shut up in its walls of untruth for aye.

Were it not so, how could we hope in our heart to meet Him!

We struggle and dig our own path, thus reach His path at the end.

We can never get lost in the abyss of dark night.

Were it not so, how could we hope in our heart to meet Him!”

Alice Holt Guagliata.

WOMAN

The woman question, with its various issues, is at present much in the public eye and mind. Why is it?

Because it seems it is time to re-arrange the status of woman. Through, and as a result of, the upheavals and re-adjustments now going on, woman must and will find a new place for herself in the social order.

It seems to many who believe in karma and reincarnation that this place will be more intelligently sought and found if all or many people understood the meaning of these two facts: that each human being has many lives on earth, in different physical bodies, sometimes in a man's body, sometimes in a woman's body; and that those individuals who are now living in women's bodies bid those now using men's bodies to take heed that they do not sow a crop the harvest of which must be reaped with great suffering!

In other words, we have tried to define karma and reincarnation, and from the understanding of these two, which we might call a Law and a Gospel, the individuals now using women's bodies may also sow for themselves a harvest for this life or future lives, which may have in it much of bitterness.

Children of our Father, members of the great family of humanity, are we—men and women—and the greatest strength of each sex, as such, lies in the difference between them; and one of the greatest hopes for the future of the human race lies in the recognition and preservation of those differences, as essential in the life of

human beings, as that life is now lived, giving the proper place to both masculinism and feminism.

Man and woman, in all relations of life, should cheerfully, happily and gladly supplement one another. If this could be realized, and karma and reincarnation taken into consideration, we might, perhaps, see the early dawn of another golden age, and the race would thus be freed from much of the selfishness, through which it is at present much oppressed.

A writer on this subject, Florence Guertin Tuttle, in her book, *The Awakening of Woman*, gives a fine and fair presentation of the woman question, therefore we will find it profitable to consider some of the passages. In the introduction to the book we have the following:

"The European war, instead of relegating the woman question to the background, in reality forces it to the front. The work of Europe to-day is to a large degree done by women. While the war is making widows and orphans, it is also creating feminists of an advanced type."

Now note Mrs. Tuttle's definition of a feminist: "*A feminist we assume to be a woman with an awakened sense of individual responsibility toward life, expressing this responsibility in action.*"

Feminism becomes thus a matter of spiritual initiative and impulse. The woman's movement has been viewed from many angles. It has been seen as a sex problem, a domestic problem, an industrial problem and a political problem, according to the insight or the bewilderment of the spectator. But the real cause of feminism—the psychic—has been relatively overlooked. In Mrs.

Tuttle's book an effort is made to trace the mental and spiritual sources, the growing activities, of women, and to indicate that "the freeing of woman's creative energies, instead of being inimical to human progress, is in reality necessary to it."

And further Mrs. Tuttle writes: "The woman question is not an isolated question, but a related question. It is not a woman problem, it is a race problem. It is not a sex question only—it is social. It is not making for sex antagonism, but for deeper sex unity. Its object is not race confusion, but race completion. With far higher aspirations than women were capable of fulfilling in the past, it is developing a far higher type of motherhood than the world has ever known. It is Nature's own movement."

And what do we understand to be Nature's movement? It seems we mean evolution or growth; and evolution as applied to the female incarnation means that it shall come out of the physical and specialized field (or motherhood alone) into the psychic and mental and spiritual.

Again Mrs. Tuttle writes: "Considering mental enlargement for women,—does feminism aim to make an intellectual Amazon of the future woman? Freedom of mental opportunity has not thus abnormally transformed man. All that can be claimed for man is that widespread educational opportunity—long confined to the nobility and the clergy—has raised the mental average. Can we not endure a like elevation of the sex whose mentality has been the joke of the ages?

"In point of developed mentality and exercise of the imagination, woman is far behind man.

With woman, evolution has only just begun the conscious unfolding of the psychic powers.

"But it has begun. Racial advance demands it. The bark of womanhood, bearing the sacred freight of the children of the future, is turned in the same general direction in creative evolution as that of man. Together they sail on the same seas, moving toward the same goal—the port of a spiritually perfected race.

"The gifts that ancient civilizations demanded of women were gifts of an intensely practical nature, and she gave them royally in the blood and sinew of her body and the toiling sweat of her brow. Continual child-bearing and incessant manual labor were her portion. Historically, civilization has left its dark period of savage emergence from physical combat and struggle and entered a new era: the period of mental conquest—of social and spiritual development. In this modern period of psychical activity woman has her contributory share quite as important as in the primitive regime. Only the character of the obligation has altered—not the obligation. The demand to-day is that woman should be spiritually fertile, psychically fertile. For the first time in history the duty of woman, and the desire of woman may coincide. She may discharge her racial duty as mother creator, and still fulfill a desire for other forms of creation. She not only may, but must, if progress is to be continued."

A recent work, entitled *Women of All Nations*, containing many illustrations, calls attention to the differences of taste as to standards of beauty in women. In the introduction we find this:

"Pope has said that 'the proper study of mankind is man,' but in every age poets, artists, sculptors and a very large number of men who make no pretension of devotion to the muses, have preferred to believe that the proper study of mankind is woman. At this hour woman herself in this country, in England, and in most of the countries of continental Europe, is forcing even the gravest and most absorbed of statesmen to take interest in her as never before and to recognize in her a problem with which they must reckon. It has been the purpose of this work, (*Women of All Nations*), to picture woman as she exists, to show the maiden of Samoa, and the society woman of New York, the favorite of the Eastern harem, the Nautch girl of the Indies, the daughter of Brazilian forests, each as she actually is in her own sphere, amid her own surroundings. The word *woman* to the man's mind at least suggests inquiry as to beauty.

"The American and the European have their own ideas as to what constitutes beauty in woman. There is a diversity of opinion as to color, to begin with, the men of the white, the black or the red races finding that of the women of other races, at first view at all events, not only strange, but unattractive, or even repulsive to them.

"In Persia, among some of the Turkish and Moorish peoples, and certain African and South American tribes, the ideal of feminine beauty is found in excessive amount of flesh.

"In China the feet of the women are so compressed as to be practically useless, yet some physicians tell us that this foot compression of the Chinese woman is not in reality fraught with

such serious consequences as the waist compression of her corseted civilized sister of the West.

"The fundamental object of such aids to beauty was naively set forth by a Chinese girl on whom a lady missionary was trying to impress the folly of foot-bandaging:

"'Me squeezey foot; you squeezey waist; all same what for, get husband.'"

But that is an open question, as many women think and say that women dress, or ornament themselves, at any rate in our modern society, for one another. If this is true, it is probably for reasons with less of idealism in them, than for the woman to use various artifices in order to win a husband.

The dress of women belonging to the modern social world is open to much criticism, for its allurements and its effects belong far down the evolutionary scale, as its appeal is to the lower, sensual part of human nature. But is woman so much to blame for that? In the past, as a matter of self-defense of the weaker against the stronger, woman has seemed to have in her power of attraction, in its lowest uses, her greatest weapon, and in the law of heredity, and the thought of past ages, and this age also, it is still suggested to those using a female body, "Your body is for purposes that shall attract the male; take the gifts such use brings."

In the awakening of woman, this idea of such uses of her body will be outgrown, and her attractiveness to man will develop along different and much higher lines.

In the numerous types of women which are in the world there are bodies which are produced

by many races of people, and we may remind ourselves that the individuals using those bodies have used bodies, both male and female, in other races, at other periods of the world's history, and that they will use many more, both male and female.

So with reincarnation in mind, let woman closely scan herself, and with a fair acknowledgment of her weakness and her strength, she may reach a better understanding of life in female bodies. It seems to have been enough in the past for woman to bear children, to be the home maker, to be beautiful, loving and lovable,—it is not enough now. Let us hope she will preserve all those qualities, and add mental development and understanding of life in its broadest and deepest meaning, having a comradeship with man, which shall make life much more valuable to both.

In this ideal there is no room for the woman who is a poor imitator of man, nor for the clinging, vine-like creature. Woman must retain all that is best from the past, with all the best of the present. She will be loving and lovable, her beauty will come from the beauty within, and she will be strong, fine, noble, but above all, useful. She will understand her real power, and know that she is not the "weaker but the finer vessel."

And what is in every woman's heart after all? It is the wish and hope that man shall rise to the *manliest in him*, that she may keep her womanliness,

Ella L. Cutler,

FIELD WORK

A Group of the *Legion* has been formed in Rangoon, Burma. Miss Kathleen Hamilton is the Leader. It is a pleasure to have our work spread in lands where the truths of karma and reincarnation are still well-known among the people. The *Legion* hopes to make many more links and contacts with the life of the East, and from the interchange of thoughts, ideals and methods much of good may result.

* * *

Java also has sent in more applications for membership. This important island of the Dutch East Indies has some very interesting structures of ancient Buddhist times. In the sculptured reliefs of the so-called temple of Boro-Budur there are some hundreds of exquisitely finished scenes illustrating the *Jataka*, or Birth-stories of the Lord Buddha, which are regarded by modern scholars as largely folk-lore of great antiquity, adapted to the life of the great Indian teacher, but many of which are very beautiful and full of spiritual teaching. These stories will make excellent material for lectures.

* * *

With the return of the fall and winter months, it will be well for all members to be very active in such of the various activities as may be found desirable. The *Legion* has lately published a new official leaflet with such information about karma and reincarnation as will give the public a fairly good knowledge of these truths. Members should supply themselves with a number of these and have them ready to hand to people who may be interested. The price is very small: one hundred for twenty-five cents; thirty for ten cents.

A very important work it that of starting small reading or study classes in your own home or that of a friend. These classes may soon be organised as a Group.

Do not forget that this magazine forms a very cheap and up-to-date kind of distribution literature. Why not order a number of copies each month for handing to your friends? It will help the magazine and the work.

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